

Lutheran Herald

"THAT THEY MAY HAVE LIFE"



Photo by Eva Luoma

PARISH EDUCATION ISSUE

Special Contributors to This Issue



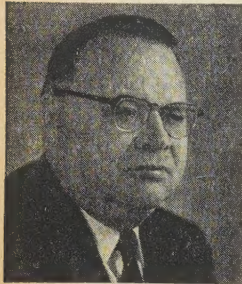
Bernt C. Opsal

The Bible in the Heart of the Home....page 743



Ansle Severson

That You May Have Life....page 744



L. N. Field

Is There Music in Your Home?....page 747

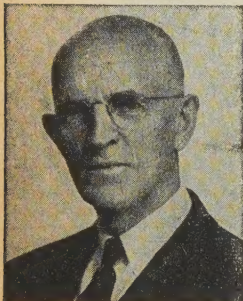
Ten Studies on the Sacraments....page 746



L. Olav Tolo

Life....page 748

Teacher's Day....page 753



J. C. K. Preus

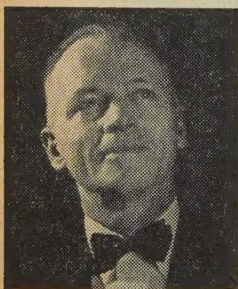
Parish Worker Profile....page 750



Mrs. Gordon Hendrickson

Hymns Based on the Scriptures....page 754

Weekday Church School....page 751



Oscar Overby

The Story of God's Kingdom....page 754

Stop Sending Your Son to Sunday School....page 749



Rubell Hagen



Helen Strand

LUTHERAN HERALD

O. G. Malmin, Editor

GLADYS WOGEN, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, South Fifth Street, Minneapolis 15, Minnesota. Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year \$2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

Lutheran Herald

Ornament or Center?

Is the Bible in your home an ornament? There it sits, perhaps, all shiny and dusted, ornamenting an end table in the living room. It is read by hardly anyone except on certain occasions. When the pastor comes calling then he, of course, reads from it. In many a Christian home, however, it is being used to good advantage. Just as a builder needs a set of blue prints to construct a home, so the Christian needs to study the Word to find out what plans Almighty God, our Architect, has

The Bible in the Heart of the Home

Bernt C. Opsal

For his life. Just as a traveler needs a road map to determine what highways he should take, so the Christian needs to use the Word of God as a spiritual road map through life. In the building of a Christian home we need the Word, which is like a chest of tools. "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (II Tim. 2:15). "From childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (II Tim. 3:15-17).

Which Version?

"Which version shall I use?" someone asks. There are, of course, various versions which have been printed; for example, the King James Version of 1611, the American Standard of 1901, and the new Revised Standard Version of 1946 (New Testament) and 1952 (Old Testament). Other modern translations have been written in recent years to put the message of God's Word into everyday language. Personally, I prefer the RSV. True, the King James Version has been written in beautiful



RNS Photo

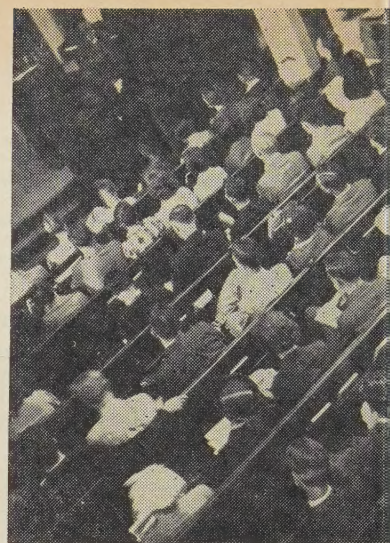
English, but so has the RSV. The accuracy of this modern translation is attested to by such Biblical scholars as Dr. John P. Milton and Dr. Warren Quanbeck of Luther Seminary. They highly recommend its use. The RSV is recognized as the version for the coming generation.

But whatever version you use, take the Bible and read it. Study it and allow its contents to sink deeply into your mind and heart so that you may be "filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God" (Phil. 1:11).

Family Devotions

What about using such Bible story books for children as Egermeier's and Hurlbut's? Excellent. But don't stop there. Do some preparing before your family devotions. Read over beforehand the story that you have selected and then tell it to your children in your own words, especially if they are very young, say under five years of age. A little imagination and dramatization by inflecting your voice and emphasizing certain words or phrases can go a long way in making these stories live for the children within the family circle. The Division of Evangelism prepares quarterly a fine devotional

(Continued on page 756)



RNS

That You May Have Life

Anslie T. Sever

"In Him Was Life"

It was a Sunday to be remembered: so many evidences of the Holy Spirit's work were concentrated into one morning worship service!

Five little children—babes in arms—were brought to the baptismal font and received by the Savior who said, "Let the children come to me" (Mark 10:14).

Twenty-three young people who had pledged themselves to Jesus Christ in private conference with their pastor and in public confirmation knelt to receive the body and blood of the Savior who was "crucified for their sins and raised again for their justification."

There was a young ex-serviceman of indifferent spiritual background whose lusty singing with the choir revealed the intimate fellowship he had come to know with his Lord. There was a young woman (nice looking, well dressed) who couldn't keep back a few tears of mingled repentance and joy as she knelt for her communion with the loving Savior. One young husband (who had been Unitarian, if anything, before his instruction) looked up in joyful certainty as his pastor spoke the words "the true blood of Christ." There was a family that had written a note to their pastor not long before this: "We never used to read the Bible in our home; now we do it every day." There were the young parish intern and his wife, who were filling such important functions in the entire life of the congregation—having received Christ in their baptism, confessed Him in their confirmation, and become sure of His Lordship for them in Luther League and Christian college years.

These and a dozen other "living epistles" warmed a pastor's heart one Pentecost Sunday, for they told him that there *is* life in Jesus Christ; that life *does* flow

into the souls of men, women, and children through work carried on in a Christian congregation. It was done so for him; it was still doing so for others. He realized afresh that in that work souls are put in touch with Jesus Christ, the One who could claim to be "the life," the only One who could "die, that . . . many might live thereby."

Only in Jesus Christ is there real life, as the gospel and epistle by John repeat so incessantly. Only as the living connection of faith is made between a man and Christ as branch and vine, does His life flow into the man. J. B. Phillips says in the book, *Making Men Whole*, "The writers of the New Testament Epistles never regarded the Christian religion as an 'ethic,' but as a performance. To them it was an *invasion* of their own lives by the living Spirit of God; their response in repentance and faith provided the means by which the divine could penetrate the merely human."¹

"He is the source of your life in Christ Jesus" (I Cor. 1:30). He who suffered and died for your sins, who rose from death as the Lord of Life gives Himself through Word and Sacrament in His Church. Have you come to the *Source*?

"To Live Is Christ"

Life takes on a certain quality when the life in Christ has been received. It is as Dr. Martin Luther once wrote, "If anyone would rap at the door of my heart and ask, 'Who lives here?' I would answer, 'Martin Luther once lived here. But Martin Luther has moved out, and Jesus Christ has moved in!'"²

1. *Making Men Whole* by J. B. Phillips, page 8. Used with the Permission of the MacMillan Company, New York, Copyright 1953.
2. *The Chief Steward* by J. E. Herrmann, page 13. Used with the Permission of Concordia Publishing House, Saint Louis, Missouri.

The nature of the life in Christ is not that of having been poured into a mold so that each model is identically the same as every other model. It is more apt to resemble the beauty of the snowflakes. All appear to be the same as they float earthward, but under the microscope no two have the same intricate pattern. Yet, their beauty, whether seen under the microscope or with the unaided eye, points a light to the Creator who in wisdom has made them all. The basic realities are the same in every Christian life: sin realized, confessed, and forgiven; Christ trusted, received, and more and more obeyed; the Word, the Sacraments, and the Christian fellowship in the Church become valuable when life has been received from the Source of life. There may be almost endless variety of detail in various examples of this life, but the theme of the pattern is the same in all.

S. D. Gordon in the book *Quiet Talks on Service* tells the story which pictures this one theme: A woman who was a true saint had memorized long passages in the Bible. As she became older and her strength waned, her memory also began to slip. However, one great passage remained. That was II Timothy 1:12: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." By and by part of that seemed to slip its hold, and she would be quietly repeating, "That which I have committed unto him." The last few weeks her feebleness increased, but she would be moving her lips. Upon bending down to hear, her loved ones would catch only one word over and over again, "Him, Him, Him." She had lost the whole Bible but one word, but she had the whole Bible in that one word.³

As you live the Christian life, is there any question as to whether the *nature* of that life can be summarized for you in the word "Him"?

'Christ Lives in Me . . .'

If my life has been subject to an invasion by the living God in Jesus Christ, there will be expression of that fact in all that I am and think and do and say. One minister has defined a Christian as "a keyhole through which other folks see God." Speaking for myself, I prefer that picture to the one which compares us to windows; it is a bit more honest. Because, in the words of another speaker, "Some people who say 'our Father' on Sunday go around the rest of the week acting like orphans." The glimpse of God which most of us give to others is about a keyhole's worth.

Christ said to His apostles "You shall be my witnesses" (Acts 1:8), and we know that to be His will for all those who belong to Him by faith. What we forget is that we *are* witnesses about Him, either for the defense

or for the prosecution. J. B. Phillips translates II Corinthians 3:3 so well: "You are an open letter about Christ . . ."⁴ A child was attempting to summarize the pastor's sermon one Sunday; she said, "A Christian is a person who has God inside of him; and because God is so much bigger than he is, God sticks out all over."

How our outlook on life changes when we begin to allow full expression of our life in Christ to be main! We have seen it in our own lives; we have seen it in the lives of others. The world, someone has written, wants an illustration of Christianity more than it wants a definition. That is what a Christian witness is, an illustration, an example of the life which is in Christ Jesus.

J. B. Phillips in his book, *Making Men Whole*, discusses the tremendous privilege of the Christian: "We hold in our hands 'the word of life.' We share, incredible as it may seem, part of the plan of God Himself; to some extent we are even in His confidence, for we know something of His methods and the vast scope of His purpose."⁵ The amazing phenomenon among us is that, while we know what an overwhelming privilege it is to be reflectors of "the glory of God . . . in the face of Jesus Christ," we still are apt to regard what ought to be a joyful privilege as a dreary duty! There isn't a single responsibility in the entire program of a Christian congregation that cannot be changed from an irksome task to a thrilling opportunity by this realization, if we find the particular place for which we are fitted.

At least one of the presidents of the United States, Harrison, is said to have been a Sunday school teacher, and he met with his Bible class up to the time he left for Washington. When he was leaving, the gardener at his home expressed concern about the fruit trees on the place and suggested keeping a dog to protect the fruit from vandalism. President Harrison said, "Rather set a Sunday school teacher to take care of the boys." That was his expression of his Christian faith.

Are you *expressing* the life in Christ which you possess?

"God Gives Us the Victory"

The life whose source is the atoning work of Christ and whose nature and expression center in Christ is to be characterized by victory. The mortal enemies of the soul, identified as sin, death, and the power of the devil, are defeated. Therefore, according to the measure in which we are "in Christ Jesus," there need be no fear of defeat by these enemies. The atmosphere of victory is to permeate our lives now even as we look forward to

Quiet Talks on Service by S. D. Gordon, ages 64 and 65. Used with the permission of Fleming H. Revell Company, Westwood, New Jersey.

4. *Letters to Young Churches* by J. B. Phillips. Used with the Permission of The MacMillan Company, New York.
5. *Making Men Whole* by J. B. Phillips, page 26. Used with the Permission of the MacMillan Company, New York.

ultimate, complete triumph in eternity. How little is the sense of victory among us!

Too many of us resemble a soldier told of by L. E. Maxwell in the book, *Born Crucified*. He was out on the front line of combat and called in to his commanding officer to report he had taken a prisoner. "Bring him in," commanded his superior. "I can't," was his reply. "Then come yourself." "But he won't let me," complained the soldier.⁶ We lay claim to the victory purchased by the blood of Jesus Christ, but we do very little to prove the claim.

Perhaps we think of ourselves in terms of the difficulty in which former members of the Communist party find themselves after they have broken from it. Whittaker Chambers writes in his book entitled *Witness*: "There are men and women who break from the Communist party and then have just one need: peace. Escape was all they had strength for; they have none left over to fight with. They are like shipwrecked men who can only slump down on the saving beach to which they have brought nothing from their experience but exhaustion."

Very patiently he adds, "Let those who have never struggled with the sea blame them."

But the analogy to the Christian's victory breaks down at this point: God "gives us the victory through our Lord Jesus Christ." The victory in which we are to live is unearned; it is received as a gift; it is appropriated in justifying faith and sanctifying growth.

In the Orient, it is said, when a debt was settled, the creditor nailed the cancelled bond over the door of the one who had owed it. This was to show passers-by that it was paid. Here is the cost, the door of Grace, behind which a bankrupt world lies in hopeless debt. Jesus, our Surety, comes with the long list of our indebtedness in His hand. He lifts it up where God and angels and men can see it. Then, as the nail goes through His hand, it goes through the bond of our transgressions to cancel it, forever "blotting out the handwriting of ordinances that was against us." There is the victory we are to know!

6. *Born Crucified* by L. E. Maxwell. Used with the Permission of Moody Press, Chicago, Ill.

7. *Witness* by Whittaker Chambers, page 64. Used with the Permission of Random House, Inc., New York.

Ten Studies on the Sacraments

L. Olav Toll

There are few pastors in the Lutheran Church who have visioned the possibilities of developing the spiritual life in a congregation as vividly as has Pastor Alf M. Kraabel, the author of these *Ten Studies*. Also, there are not many congregations in The Evangelical Lutheran Church which stress the importance of the Lord's Supper more than Our Saviour's Lutheran Church, Minneapolis, Minnesota, where the Rev. Mr. Kraabel is pastor. During the first five months of 1954, Our Saviour's congregation had more Holy Communion Services than most congregations have during the entire year. Pastor and congregation follow closely the injunction of the early Christian Church to assemble often for the breaking of bread and the sharing of the cup.

The thorough study that Pastor Kraabel has made of the meaning and the use of the Sacraments must be strongly responsible for inspiring this faithfulness. He is therefore well qualified to write the teacher-training textbook on the Sacraments.

The author discusses the Means of Grace and the importance of the Grace of God in the life of a Christian. He shows the importance of the Sacraments in God's plan of salvation and their suitable and proper observance by the individual Christian. He affirms that God saves in Baptism, and that Baptism is the only way in which the Word can be brought to the infant. He emphasizes that Holy Baptism should be performed at the Worship Service. He discourages the present day

tendency to have Baptisms after the church service or to perform them in the homes on Sunday afternoon.

New methods are constantly being sought to strengthen the spiritual life of the congregation. An effective age-old method is frequent participation in the Lord's Supper. "There are repeated instances of congregations taking on a new measure of life and vigor when the Sacrament has been restored to its proper place in the normal, on-going life of the parish." The author deplors the extent to which this Sacrament has fallen into disuse, even in the Lutheran Church.

The importance of the Sacraments is stressed from the first page to the concluding paragraph. If you were asked the following question, what would be your answer? Which is more important, the celebration of the Lord's Supper or the celebration of Christmas? Pastor Kraabel answers, "The Lord's Supper," because, "Jesus has told us in His Word that it is more important to remember His death than to remember His birth."

These studies are prepared primarily for Sunday school teachers, but could well be used as a textbook in the adult Bible class. A criticism we sometimes hear about materials prepared for Sunday school teachers is that even though they may be personally helpful to the teacher, they are not easily adaptable to classroom use. These studies on the Sacraments are so simply and clearly stated that they are rich in subject material for class discussions. This booklet is a masterful and thorough Lutheran presentation of an oft-neglected subject.

Is There Music in Your Home?

L. N. Field

Next to theology, I give the highest place to music, or thereby anger is forgotten, melancholy and many tribulations and evil thoughts are driven away.

LUTHER

Anyone possessed of his five wits should blush with shame if he did not begin the day with a psalm, since even the tiniest birds open and close the day with sweet songs of devotion.

ST. AMBROSE

Who would be so brash as to say that there is no music in the home already, without an editorial appeal? There is more of it than at any time in history. Thanks to radio and TV, it comes to us twenty-four hours a day, in a hundred forms—solo, duet, trio, quartet, quintet, sextet, octet, group ensemble, choir, chorus, band, orchestra, and massed “singspiration.” Furthermore, in spite of the regulations of landlords, we have in practically every home some kind of music-making instrument, varying all the way from grand piano, spinet, electric organ, violin, bull fiddle, saxophone, fish horn, ukulele, carina, to mouth organ. We mean, of course, that we have none too much of God-pleasing and man-uplifting music in the home.

Let us not say that all music that is piped to us from the outside, via radio and TV, is bad. Much of it is good, if we take the trouble to dial for it. Some of it is prny, but harmless, and makes us laugh, which is good for us. But far too much is bad and downright immoral in sentiment and suggestiveness. One disturbing thing about mediocre and bad things is that they can have deadening and leveling effects even on those who do not like them, if they can only drum and beat upon them long enough. There is not much that a thoughtful person with ideals and wholesome standards can hope to do in the way of influencing this, but we can make use of the considerable choice. The best way is to *make a habit* of studying and preserving the radio and TV logs and program outlines for the week, and pin them up above the kitchen sink for hourly reference. This would be a help to those who work in the home and who feel bored or empty of soul at all the thumps and rhythms and low caliber limericks that bombard them through considerable portions of the day. In many homes that is about all you can do, except to turn off the whole mess, which many folks do.

A better solution for the “piped-in” music plethora is to start a modest record collection of your own choice.

The same vacuum tubes that bring you radio will play records for you, too. There are some splendid things about phonograph records. The reproduction is now as good as perfect. Your performing artists will play for you any time you please, and will stop or quit or repeat or start again as often as you wish and not be offended. They are never affected by laryngitis, temperament, or sit-down strikes. And they don't mind your cracking peanuts or eating popcorn balls and wearing bedroom slippers and a nightshirt while you listen. There is never more than one ticket to buy, because after that you own them and their instruments, repertoire, and the whole lay-out. What more can a man want?

About five or seven years ago the record makers came up with the final perfection in musical gimmicks, the LP (long playing) and “hi fi” recording, and at the lowest price in history. Already, the whole world of music is available, even the rarest and least known of composers. If you want to have music in your home that is the best and most edifying, and of your own choice instead of what the disk jockey reaches for, perhaps yawning as he does so, go downtown and get a free copy of Schwann's LP catalog or most any record catalog and begin to study it. Tell the salesman just what kind of recordings you want, not forgetting to tell him what you *don't* want, and he will help you start laying by good and edifying music for your home. Before long you won't need his help, but will simply tell him what you want.

But it is fun and edifying to *make* music, too, instead of having it handed to us on a platter all the time; and there will have to be more of that if we are to really get anywhere in having music in our homes. Between disk jockeys, TV artists, and such, we are threatened with becoming too lazy to produce music ourselves. There is also another reason. Because there is so much talent in the world of music and because there are so many critics, we have a tendency to avoid learning to play an instrument because we shall not be good enough performers, we fear. This is all wrong. Let us get over it. One thing about an amateur is that he plays for enjoyment and not for profit or to please the critics. What matter if someone else plays or sings it better? If the world of music were limited to the high and mighty, there would be mighty little music either at home or abroad. Learn to play, if only a little, on some instrument, no matter how humble; and use it to praise God and create music in your home, even if nowhere else.

There is another way to bring uplifting and God-pleasing music into your home. One of the most neglected books in your house may be your hymnbook.

Why should it be? Most Lutheran hymnbooks are carefully worked out by competent committees and contain for the most part only the best. Sometimes one is not so sure about that when one hears some of us sing our own hymns. If you really want more and better music in your home, here is the easiest way and the place to start. For instance, for supper devotions, instead of just "saying" grace, try singing it. It does not have to be a song about food necessarily. There should be a hymnbook for each member of the family—why not? How can you have devotional music in your home with four or six members and *one* hymnbook? For your devotional hymn sing, a piano helps with the less known hymns but is not at all necessary. Start the hymn somewhat below the pitch that the key signature calls for, so even the timid can join in; and sing fairly fast, but not too fast. The tendency is to sing our chorales too slowly, and the gospel songs and simpler hymns too fast. It is not necessary to sing loudly to receive edification. Take turns choosing the hymns, and keep at it. It is a real experience for a guest to come into a house and

take part in *singing* Grace as well as saying it. But it is not at all a common practice. Why so?

A new Lutheran hymnbook is about to come out. It will be a stimulating and edifying book for all of us. It will be full of variety, in its hymn content, from plainsong with descant to chorales in both isometric and rhythmic forms, to folk songs and simple and frankly sentimental hymns, and gospel songs, and even on Negro spiritual. Here is waiting an inspiring adventure into the land of better and more inspiring and God-pleasing music, not only in church but in the home as well. If we can have better music in our homes, and more of it, we shall have better music in our churches too, and in the wide world round about us. And the God of music, who created the world with music (Job 38, 4:8), Who brought His Son into the world with music (Luke 2, 13-14), who sent Him into the Garden of Gethsemane suffering with music (Matt. 26:30), and who will introduce the New Heaven and Earth with music (Rev. 19), will bless our homes and souls in this world, with music, too, if we will but give Him a chance.

Life

J. C. K. Pres

Undoubtedly the most exciting magazine title of our day is *Life*. It could hardly be otherwise, for life itself is exciting and fascinating. *Life* presents life largely as it is on the news front; whether it be war or peace, political struggles and rows or social and revolutionary upheavals, scientific achievements, or economic adjustments—all is part of life: sometimes vibrant, cultured, beautiful, all-absorbing; then again, dull, ugly, vulgar, boring. As placed before our eyes in *Life* and other publications, life as of today only occasionally appears as something noble, something exalted.

In its highest form life rarely if ever appears on the news front. Rather, it must be looked for in those areas where the spirit of man is intimately related to the Spirit of God. In other words, life at its highest and best can be described only as life in God. When Jesus said, "I am come that they may have life," He had reference to life in God, or to the very basic truth uttered by Moses when he said, "God is thy life." For while God is the source of all life, He is in a very special sense the source of the life of faith as lived by those who trust in Him as their almighty Father and who walk in intimate spiritual fellowship with their Savior, fully assured that life in Him is eternal.

Life which has its source in God is characterized by a spirit of peace of heart and mind. There is a unique serenity or spiritual poise about a person who has com-

mitted his life fully to God. When he has trustingly placed his life in the hollow of the Almighty's hand, he walks with an untroubled heart, knowing that whether he lives or dies he is the Lord's. Once his life is in God's hand, such a person is free. Then his new life finds expression in service of the Lord in His Church. And, strange as it may seem, he looks forward, sometimes almost impatiently, to the coming of the Lord, for with that coming will be realized the ultimate victory of everyone who by the grace of God has lived his life in Christ.

Elsewhere in this issue of the *HERALD* is an article by Ansle Severtson under the title, "That You May Have Life." In thoughts on life in God it is rich and stimulating. Available also on this fascinating subject are four brief well-written leaflets prepared by the Inter-synodical Committee on Parish Education and offered to all Lutherans for general distribution. They are available through Augsburg Publishing House at very low cost. They are especially suitable for distribution during Parish Education Month, which is September.

Listing of material available for general distribution is found on page 759.

Stop Sending Your Son to Sunday School

Gladyn Condor

As juvenile probation judge of our city, I had many heart-breaking cases brought before me. In many instances I knew the child was not the culprit—but blamed the parent. I knew that business, fatigue, lack of time—dozens of things—had kept the father from sharing his child's activities. The mother was often overworked at home and in many cases worked outside as well. So, little Johnnie, Tom, or Dick had been allowed to grow up pretty much on his own. Then somewhere he'd slipped, and gotten into trouble.

One case particularly got under my skin. The lad was around ten, a bright, intelligent individual brought to me now for the third petty theft. But the things he'd stolen and the times of each theft told a pathetic story. His first theft was early in the spring. He'd snatched a pair of silk hose from the counter of the department store. They'd gone to his mother for Mother's Day. A heart-hearted clerk, knowing the story, paid for them. Next had been a packet of fruit stolen from a street market. This time he got caught. But the store man, realizing that his mother was really ill as the boy stated, dropped the case. Then—just a few days before Christmas—I found Mike before me again. This time? Yes, he'd stolen again—a pair of earrings, too costly to be overlooked. And this reason? The same as the others. He'd stolen them for a present for his mother.

I asked for some time to do a bit of investigating on my own and went to visit Mike's father. He was a hard-working, frustrated little man who seemed destined to get nowhere in the business world. He tried desperately



RNS Photo

hard but just didn't seem to find time for his wife—or his son.

"But I see to it that Mike attends Sunday school," he said in a weary voice. "Mary, my wife, and I—we always send Mike to Sunday school."

"Stop sending him," I declared, waiting for the reaction I knew would come, before I added, "start taking him."

The man's mouth hung open with amazement he could not control. A strange look came over his face.

"But, Sunday morning," he began, "I usually get some extra sleep."

I nodded. "Yes, I know. But you've 'slept' too long—and Mike is getting deeper and deeper into trouble because he needs you. Maybe losing that hour of sleep might help you find answers to your own personal problems, too."

As it happened, Mike went to the same Sunday school our little boy Larry attended. So I agreed to pick up Mike and his father the next Sunday morning. Mike ran out to the car before I pulled up to the curb and shouted eagerly at Larry.

"My dad's goin' too, Larry," he cried, his eyes filled with such happiness that I found a lump rising in my throat just watching him. Back to the house he sped and out again, this time accompanied by his father. If I'd been touched by the eagerness in Mike's face, I was even more so by the look of almost childish pride portrayed by the older man.

And it was no miracle of "healing faith" I was perfecting, just a bit of applied psychology that is older than time. But Mike's father heeded my admonishing

EDITOR'S NOTE: Gladyn Condor, a native of Illinois, is the mother of three children—a daughter married and with a daughter of her own, and two sons. She has been a youth adviser in Illinois; a Girl Scout church mother and Cub mother, a writer and director of a Boy Scout radio program in Georgia; and a member of a youth committee in California. She has taught Sunday school, played in orchestras in Sunday schools and on organs in churches. She has travelled all over the United States with her husband, a USAF Lt. Colonel, and calls Arcadia, California, her home. In her work as well as in her writing Gladyn Condor has emphasized her belief that the creation of a durable father-son relationship with a Sunday school-church background is the foundation upon which is built the integrity and success of a nation's manhood.

Copyright—1954. Used by permission of THE CHRISTIAN HOME

and did stop sending Mike to Sunday school. He continued to take him—and, as the weeks rolled by, something began to happen to both of them. First, they became better friends. I always say that to be a good parent you can't just *love* your child, you must *like* him or her as well. This feeling grew stronger between young Mike and his dad. But there was still something more—much more!

Mike's father, now coming in contact with other men of his own age and financial status as well as others more successful, was finding a road to better understanding of his own problems. His business began to pick up as new customers came into his store, customers that were people who also *took* their sons to Sunday school.

But perhaps the most important outcome of all was the fact that Mike never came back to my court again. His whole life was changed for the better. And one day, while dropping in at the little variety store run by Mike's father, I overheard a conversation. Mike's father was talking to another man, a tired, frustrated little guy who could have been Mike's father less than a year ago.

"Start spending more time with Pete," Mike's father suggested in a quiet, understanding voice, so different from his former tired, almost whining tone. "Maybe he'll stop running away from home."

"But I'm too busy. I leave early every weekday morning and don't get home until late," replied the man wearily.

"There's always Sunday," suggested Mike's father.

"Pete goes to Sunday school," the man said quickly, a touch of pride in his voice. "My wife sees to that."

Then I saw the triumphant glow come into Mike's father's eyes. I knew what was coming—but I just had to wait and watch.

"Then I've got your solution," he cried exultantly. "Stop sending Pete to Sunday school." He waited dramatically until the other man had spluttered out his amazed reply.

"But—why—I—thought . . ."

Mike's dad reached across the counter and patted his customer assuringly. "I know. I thought that, too—once."

Quickly he hurried on to tell the man his own experience. As I watched, I saw expressions of disbelief, wonder, and finally hope come into the worried father's face. At last he smiled and agreed that the next Sunday he would not send his son—he, too, would take him.

Isn't it strange how two little four-letter words "send" and "take" can make such a difference in a little boy's life? But find out for yourself. Stop *sending* your child—and start *taking* him. You, too, may find the answer to your own life's problems which you have sought futilely for a long time. You may be like Mike's and Pete's dads—*forfeiting* to sleep an hour what could be turned into a lifetime of happiness.

Parish Worker Profile

Mrs. Gordon J. Hendricks

"Shall I be a parish worker?" is a question which confronts many young women today. Some face this question in confirmation class or Luther League; some face it later in their high school years. Other young women must answer this question in college, and still others after they have been out of college a few years and in the profession of their choice. Fortunate is the young lady who is faced with this question while she is still in school. This gives her time for the specialized preparation needed for this type of service.

The question, "Shall I be a parish worker?" comes to these young women because of the increased need for their assistance in churches throughout the land. More and more pastors are coming to recognize the value of a secretary to take care of the many office duties; a visitor to help enlarge the ministry of the congregation; a youth worker to stress the importance of the church's wealth in her young people and to direct their activities; or a director of parish education to work specifically with the teaching program of the church in all its organizations, as well as in the weekday, vacation, and Sunday church school.

"Shall I be a parish worker?" is the question which comes to Carol, and she seeks the answer from her parish worker in her own church. Like so many high school girls, Carol seeks the inner satisfaction of knowing that her life is being spent for a noble purpose. She is eager to do something worthwhile and wishes to prepare herself to do this work well.

Parish Worker Profile is an attempt to answer Carol's question. This is a 52-frame filmstrip, in color, produced by ELC Films for the Board of Christian Education of The Evangelical Lutheran Church. There is a 33 1/3 rpm record included and also a projectionist script.

Carol's question is answered by a description of some of the duties of the parish worker in her church. In many young women this filmstrip will direct their thinking toward useful service in the kingdom of God. Congregations who do not have a parish worker will learn from the filmstrip the ways without number in which the parish worker serves in the church. Congregations who do have a parish worker will gain a deeper appreciation of their worker after seeing *Parish Worker Profile*.

Parish Worker Profile is available through ELC Films for \$5.25. The Education Office recommends and strongly urges that circuits purchase the filmstrip and have it available for use at Luther League, LDR, and WELC conventions, Bible camps, and Sunday school institutions as well as for general congregational use.

Weekday Church School

Rubell Hagen

The weekday Christian education movement will pass through three stages: first, rapid and intensive propaganda concerning the idea resulting in a widespread mushroom growth; second, a period of legal fighting for existence; and third, the recognition that the life of the movement must depend upon a higher set of standards which if once established in the weekday would work their way back into the Sunday and in this way raise the level of religious education.”*

This was the prophecy made thirty years ago by the director of weekday education in the Protestant Episcopal Church, Edward Sargent. During three decades the insight of Mr. Sargent has been and is being confirmed.

The first weekday church school began in Gary, Indiana, in the fall of 1914. With the successful launching of the project in Gary, when 619 pupils enrolled, a pattern for released time classes was established. Other communities rapidly adopted the plan. However, Sargent's second anticipated stage of the movement soon became apparent. Certain aspects of the program were open to institutional objection, and from time to time court decisions were made. In 1948, when the notorious McCollum case was reviewed, it seemed for a time that the weekday school program would be discouraged and in certain localities even discontinued. But the majority of school systems reconsidered their administrative arrangements in the light of the McCollum decisions, decided to continue, some with virtually unchanged programs and others with necessary adjustments.

Following the McCollum decision the weekday church school entered into its third stage—increased publicity and promotion, renewed interest, higher standards, and greater emphasis. According to a 1951 survey of the United States Office of Education the legal status of Bible reading in the public schools is as follows: twelve states have laws which require Bible reading; six states specifically permit Bible reading; in twelve states Bible reading is not permitted; and in eighteen states Bible reading is permitted under general terms of the law or on reason of silence.

Public school teachers and administrators are showing great concern for influences that affect character development. They recognize that ethics and morals need to be based upon a Christian faith and motivated by spiritual impulses. Over a long period of time the home and church have been recognized as the chief factors in entering this phase of education; but recently public schools have started to place emphasis on the necessity of teaching and practicing moral values for the de-

velopment of sound character. There is a trend toward better preparation of public school teachers in those areas and principles predominant in the total church school program.

During this current summer of 1954 summer school courses and workshops are offered for this purpose. Kent (Ohio) State University conducts a workshop on The Relation of Religion to Moral and Spiritual Values in the Public Schools. The University of Connecticut has a workshop on Moral and Spiritual Values in the Public Schools; this same topic is being considered as a sub-group under the general theme, The Public and the Education of Young Citizens, sponsored by the NEA Department of elementary school principals in a conference at Northwestern University. Teachers' colleges participating in the project of the American Association of Colleges for Teacher Education also emphasize courses in this field. The California Teachers Association on April 10, 1954, adopted a policy "to help teachers develop in pupils a greater recognition of God and religion as factors in our culture, and a desire to participate in the religious life of their communities." The executive secretary for the mentioned California association, Arthur Corey, said in discussion of the policy, "In a nation founded on religious principles, recognition of God and religion in public school classrooms can be an educational objective without offending any one particular sect."

The Church has a challenging opportunity to place renewed emphasis on the program of weekday church school. Because of the urgent concern of many public school teachers and administrators this opportunity is greater than ever before.

As life is a unitary power, so education should be also. If Christian education is for Sunday, and secular education for weekdays, the child may assume that Christianity is something divorced from everyday, practical living. Rather the child should be assured that Christianity is a normal phase of everyday life situations in which he lives, moves, and operates.

Weekday church school is not a substitute for the Sunday school or for vacation church school. It is supplementary and complementary to them. Each educational agency has its unique contribution to a total multiple program of Christian education. It is important that the church carefully organize and arrange curriculum of each agency, including the weekday school, so as to bring about the highest degree of correlation and integration of the total teaching program.

*Quoted from "Standards for Weekday Church Schools." Copyright 1950 by The International Council of Religious Education. Used with permission.



The craft work follows the central theme as the children decorate autograph books with spiritual phrases.



The little ones need a rest in order to do their best.



The Showalters, missionaries to Bolivia, dress two children in native costume.

A Successful Vacation Bible School

Some people believe that one indication of a successful vacation Bible school is that there are more children in attendance than are regularly attending their Sunday school. If that is a criterion, Our Savior's Lutheran Church in Moscow, Idaho, completed a successful school this summer.

Here, in this university town, Our Savior's has had an average Sunday school attendance of about 90 children. The enrollment at vacation Bible school was 104, with an average attendance of over 90. Thirteen teachers were kept busy for two weeks with the children. Roger C. Larson, assistant professor at Washington State College, directed the school, and the program was one that brought the children back for more.

Classes were held for children from four years of age and up, and daily refreshments were furnished by the members of the congregation. Bible study, singing, crafts, and recreational activities were included in the daily program. Special events were enjoyed by all the children, and this year's visit from Mr. and Mrs. Leonard Showalter, missionaries to Bolivia, was a highlight.

This year's special mission project was to help buy equipment for the Sunday school in a new Home Mission church recently started in near-by Spokane, and \$66.20 was sent for this purpose. The way for a better understanding of this project was paved through the showing of the filmstrip, "How the Church Came to Charlie."

The evening of the last day came all too soon for many of the children, but they were proud to present in story, song, and verse the many things they had learned. After the program, the children escorted their parents and friends to the church parlors where their handicraft projects were on display and refreshments were served to all.



Classes sing in groups as well as with school as a whole.



Leonard Showalter, missionary to Bolivia, shows a tiger skin.



The social hour which followed the program.

Teacher's Day

J. C. K. Preus

Why not *Teacher's Day* in our congregations? We have had Mother's Day, and everyone looks forward to it and takes satisfaction in it. Father's Day, too, has captured the attention of numerous families throughout our country.

The teacher, especially the teacher in the local church school, is more like a mother or father to a child than anyone else. The teacher in the Sunday school, the weekday and vacation church school probably influences the child for good more than anyone else outside of the home.

Why no one has come up with the idea of a Teacher's Day seems strange. Can it be that the teacher is the forgotten person in the average congregation? Be that as it may, why not start now in September and inaugurate Teacher's Day in our church schools? And let us make it a day when the entire congregation pays tribute to its teachers. Precious little recognition has come in most of our congregations to this group of faithful and devoted workers in the Kingdom. Many of them have served in this capacity for years. Sunday after Sunday through the years they have given unstintingly of their time and strength in an earnest effort to teach other people's children the way of salvation.

The Inter-synodical Committee on Parish Education designates September as Parish Education Month. This year September 26 to October 3 will be observed as Christian Education Week. Perhaps the opening day of this week, Sunday, September 26, could most naturally be designated Teacher's Day.

Teacher's Day might well begin with an installation or re-consecration service at the Sunday morning services. A handsome recognition folder is available at Augsburg Publishing House at a nominal price. Properly inscribed with the teacher's name, it is a modest memento of the occasion. A printed installation service may be obtained from the education office without charge. Available also is a special folder, "A Tribute to the Teacher."

The children ought to have a very special part in Teacher's Day. Their aim should be a hundred per cent



Photo by ELC Films

attendance, lessons perfectly mastered, a generous collection for some benevolent purpose in which the teacher has a special interest. A further tribute could be paid the teacher by giving him or her a book, not necessarily expensive, inscribed with the names of the members of the class. Any teacher would consider it a high honor if the "Day" could be made noteworthy by the addition of several pupils to the class.

As an added feature of the "Day" the teachers might be tendered a recognition dinner, for instance on Monday evening. To this dinner should be invited all who have ever taught in Sunday school, vacation or weekday school. All names should be listed on the printed program, perhaps also the years taught. Features of the evening ought to be five minute speeches by the chairman of the Board of Education, by a father, by a member of the high school Bible department, by a boy or girl of the intermediate department, and by a mother of a child or children in the kindergarten.

During the week the organizations of the congregation could give themselves a treat by inviting a long-time teacher to speak to them on a subject something like this: *Some interesting experiences as a teacher of other people's children.*

Some teachers have found that Christian Education Week or any convenient September day is a very favorable time for taking their individual classes for an outing, perhaps a "wienie" roast, a watermelon feast, or some other picnic with special appeal to the young. Such teachers report that the psychological benefits to the class have carried through the year.

Christian Education Week very properly closes with a Sunday morning service devoted to special emphasis on the blessings of Christian nurture in home and church. The sermon on this occasion could very properly include a word of appreciation to the teachers. Thus the significance of Teacher's Day would receive added recognition.

Hymns Based on the Scriptures

Oscar R. Overby

Hymn writers through the ages have been busy transcribing the Scriptures into sacred verse. From the day of King David, dean of all church musicians, all types of musical instruments have been employed to give greater expression to that verse. David's Psalm 150 is a remarkably complete foreshadow of the modern symphony orchestra. Through long eras of diverse promptings, appropriate melodies for chanting and singing the hymns have evolved. The sum total of our heritage in this field, consequently, is of immeasurable religious and artistic worth, and should be prominently featured in the educational program of the Church.

Efficiently conducted singing periods in Sunday school—and in homes as well—can be extremely fruitful in teaching the Word of God. Selected hymns based on the Bible and set to beautiful melodies are invaluable in this process. Gospel truths and impressions thus presented will not only pass through children's minds, but will actually flow with the emotional wave of the music through the hearts and souls of the singers. Since singing can so readily stir the whole personality, and since beautiful melodies, with the messages they embrace, cling to memory for a lifetime, this kind of training has matchless potentials. This is an uncultivated field which merits immediate attention and expert leadership. Instruction through song has also the practical aspect in Sunday school. Singing is a group experience, large classes are possible.

Good hymns based on Scriptures are the essential tools. Some of these quote the Bible verbatim; many more that are useful draw their themes from the Scriptures and hence are equally effective in teaching. The instructor will have little difficulty in bridging the song to its source. A list of handy references should be made available which indicate the Bible passages on which the hymns taught are based. When the new intersynodical hymnal arrives, we hope this can be realized in permanent form. One warning should be kept in mind by those who use singing as a teaching procedure: the music, the tunes must be artistically valid, not counterfeits. In a day of musical standards and alerted perceptions by childhood and youth, poor tunes in religious garb will only neutralize all efforts.

A few examples of worthy hymns based on the Bible are the following. The references will indicate that the songs are only more or less literal in their treatment of the Bible verses, yet in every case the theme, the lesson, is obvious.

1. All Hail the Power of Jesus' Name (Is. 28:5)
2. A Mighty Fortress (Psalm 46)

3. Behold a Host Arrayed in White (Rev. 7:13-17)
4. Built on the Rock (Matt. 16:18)
5. Christ the Lord Is Risen Again (Rev. 19:6)
6. Come to Calvary's Holy Mountain (Zech. 13; John 4: II Kings 5:13; Heb. 10:12; I John 1:7)
7. Come Ye Faithful, Raise the Strain (Ex. 2:15)
8. Glorious Things of Thee Are Spoken (Psalm 87:3)
9. God Calling Yet (Psalm 95:7)
10. Hark! Ten Thousand Harps (Rev. 14:2)
11. Holy, Holy, Holy (Rev. 4:8)
12. How Shall the Young Secure Their Hearts (Psalm 119)
13. I Love Thy Kingdom, Lord (Psalm 137—Tune for Concordia)
14. In the Cross of Christ I Glory (Gal. 6:4)
15. Jesus Shall Reign (Psalm 72)
16. Joy to the World (Psalm 98)
17. O Lamb of God Most Holy (Is. 53:7)
18. My God Accept My Heart This Day (Psalm 119:10)
19. O Bread of Life From Heaven (John 6:31-35)
20. O God, Our Help in Ages Past (Psalm 90:1)
21. O Holy Spirit, Enter in (Is. 11:2)
22. O That the Lord Would Guide (Psalm 119)
23. Praise, My Soul, the King of Heaven (Psalm 103)
24. Praise to the Lord, the Almighty (Psalm 103: Psalm 150)
25. Savior, Like a Shepherd Lead Us (Is. 40:11; Ps. 95:7; Ps. 23:1-2)

The Story of God's Kingdom

Helen Str

(A Junior Confirmation Book by C. O. Pederson)

For some time pastors have been using *An Explanation of the Catechism* by H. P. Grimsby with their senior confirmation classes. Now at long last a companion book for the first year class is expected to be ready to use this fall.

This book contains the usual thirty-six lessons, for each week of the school year. Each lesson has several parts: catechism explanation, the story of God's kingdom, Bible reading or reference reading, written work, a hymn verse, and word study.

The treatment of the catechism section should be of special interest to those who are now using the text of Grimsby. For each lesson, the author of the new book has included approximately half of the catechism questions from the senior book. This means that some questions have been omitted entirely, some are used verbatim, the answers verbatim from the earlier textbook, still others make use of only part of the answer. In each case the wording of the explanation and the Bible verses included are the same as that used in Grimsby. This will be to the advantage of the pupil who uses both books in the series since in the second year half of the memory work will be review of that learned the previous year.

In the section entitled "The Story of the Kingdom" the author has done something which is probably unique.

our series of textbooks for use in the church schools. This section is comprised of brief stories of God's people from creation up to the present with the material presented in chronological order. This serves several purposes: it presents a review of Bible history which the child has had in previous years; it provides a framework and background for the stories which may have seemed to be isolated events as the pupil has read them from week to week; for the child who has had little or no religious training before attending confirmation class, this section points up some of the highlights of the history of the people who have believed in the one true God throughout the centuries.

The Bible readings have been selected with a view to complementing the narrative material on the Old and New Testament periods. There are appropriate supplementary reference readings for the subsequent periods of church history.

Each lesson includes a hymn verse which may well be used as a prayer verse with the lesson. Not only are some of these verses in our own ELC hymnary, but they may also be found in the new hymnary when it comes from the press.

The written work serves as a brief review of some of the main points of the lesson. This section is not long and it has variety in the type of questions.

At the close of the chapter there is a short word study of terms which may be new to some of the pupils or which may have an unusual connotation in that particular lesson.

The author of this textbook is Dr. C. O. Pederson, now pastor of Bethel Lutheran Church, Seattle, Washington. The materials included are based on his own work with confirmation classes.

The outstanding features of this confirmation book are its brief but quite complete summary of church history, and its close relation between the catechism material in this book and in the senior confirmation book by Grimsby.

The Children's Extension Project

Now completing its seventh year, Sunday School at Home by Mail and Radio has received the enthusiastic and generous support of the children of our Church. A large number of our Sunday schools have made annual contributions to this extension program. Individuals, societies, and congregations have shown their interest by annual or semi-annual gifts.

Sunday School by Mail

We are happy to report that the lesson materials continue to go out and come back at an encouraging rate.

The young women in charge of the offices at Great Falls, Montana; Outlook, Saskatchewan; and Fairbanks, Alaska, are kept more than busy distributing the materials, correcting and returning to the pupils lessons that have been submitted. Time is devoted also to personal correspondence between these teachers and their widely scattered classes.

An interesting bulletin board covers most of a wall in our Sunday School at Home building in Great Falls. On the "board" are a large number of snapshots of children from many states. Some are very young, others almost adults. Some are healthy looking, strong and rugged, others are on crutches, in wheel chairs, and in hospital beds. All are in one of our widely scattered classes. They are some of the 2,000 children in our extension school. They, too, listen to the Children's Chapel.

Perhaps at this point a suggestion might be made to children of our Church who enjoy attendance at a regularly organized Sunday school. Why not get a pen pal from among the children enrolled in our extension division? Any child wanting a pen pal should write to one of the following: Miss Marie Lien, 1920 Second Avenue North, Great Falls, Montana; Miss Edith Vinge, Collegiate Lutheran Bible Institute, Outlook, Saskatchewan, Canada; or Mrs. John Maakestad, Box 813, Fairbanks, Alaska. The child should give age, sex, and grade wanted for a contact.

Children's Chapel

Our readers are aware that the Children's Chapel broadcast has been temporarily suspended. This is due to the fact that "Bob" Lee, who has produced the program, has moved to New York to take over a public relations position with the Lutheran Church Productions, Inc. Since its discontinuance we have had many urgent requests for the resumption of this program.

At this writing we are not in a position to make a definite announcement regarding the time when the program will again go on the air. While there are a number of possibilities under consideration, it has not been determined who will direct and produce the program. With the fine talent available among friends of the Children's Chapel within The Evangelical Lutheran Church, we are confident that when this broadcast goes on the air it will be of the same high quality as heretofore. Our aim and expectation is that the Children's Chapel will again go out from many stations in the early fall. We shall try to give general publicity to the event in ample time.

The Children's Reformation Day offering, which has financed this program over a period of years, will be needed again this fall. We trust that participation will be as general and as generous as in previous years. And may the children be encouraged to include this project, their very own, in their frequent and fervent prayers.

Dawn Amid the Darkness

Harold B. Kildahl

THE TENTH SUNDAY AFTER TRINITY

August 22, 1954

Text: Matthew 11:16-24

It is not all dark. Truly it can be stated that there is much evidence even in our time to indicate that churchmen, pastors and consecrated laity might, with qualified justification, succumb to the urge to pessimism. But, it is not all dark. Amid the darkness there is the faint glimmer of a dawn.

It cannot be told how often the Church has tried, through the years and centuries, to enlist, to encourage, to inspire and guide the men of earth to the cross of Christ. It has brought them to repentance there at its foot, and on to the Christian life beyond the cross, only to be met with stubborn resistance and utter failure.

History holds the unrecorded efforts of dedicated Christian men concealed well by the dust of years gone by. But this we know that the Church has piped and the Church has mourned, but many there have been who, like sulking children, have resisted the efforts of the Church.

There has been no ground swell of a rushing mankind to the foot of the cross. There has been no heart beat sounded from society as it embraced the Gospel and the Christ of God. No, friends, the record speaks too loudly, and yet, it is not all dark.

John was beheaded, and Christ was crucified, and wisdom seemed to go awry when measured by immediate results. Yet, there are children of love and light, children of faith and consecrated life, who in this generation justify the wisdom of atoning sacrifice, the one great hope of the world.

Pessimism? Yes—there is much of that. Chorazin and Bethsaida are still evident in the cities of our land where the proclamation of the Gospel goes forward and in which men still resist. The woes of our Lord pronounced against those cities of His time can be applied to many cities in our time where materialism is exalted, where personal satisfaction and sinful pursuits are sought after by the crowds.

The dawn that glimmers amid the darkness is the dawn of hope—Christian hope coupled with consecrated Christian endeavor.

There is light; there is dawn. God grant that we who know, who believe, who trust in the atoning work of Christ shall not succumb to the urge of pessimism. Rather, we should with dauntless faith reach out, and in faithful prayer intercede for the souls and the cities of earth that they, with us, may see the breaking of the greater dawn of the glory of the Lord. Amen.

The Bible in the Heart of the Home

(Continued from page 743)

booklet called *Christ in Our Home*, which is being used to good advantage.

How Else Can the Bible Be Used?

The Bible can be used at leisure during spare moments simply for pleasure. Many an interesting short story, poem, historical novel, and practical lesson can be found within its pages. In a Christian home, however, the Bible should be used to a far greater extent than that. The Bible, the Word of God, should be at the very heart and center of the individual's life, as well as that of the husband-wife and family relationships. Of course, the Christian family has the family altar, with prayer, as well as the reading of the Word, takes place.

A real deepening of the spiritual life can be brought about through systematic Bible study. There are many available for study at home. The Board of Christian Education recommends such courses as *Faith, Hope, and Love* by Carl B. Ylvisaker, and *Getting Acquainted with the Bible* by Martin Hegland. The Lutheran Bible Institute in Minneapolis offers Bible study help through its correspondence course department.

Contrary to what some educators have said during the past generation, memorizing Scripture verses can be very helpful to the Christian experience of the young as they have their whole life ahead of them. Jesus quoted Scripture. This He no doubt learned as a young Jewish boy at His mother's knee, as well as in preparing for the "confirmation" lesson for the Jewish schoolmaster on His day. A Christian who has a wealth of Scripture verses in his memory is indeed fortunate. Many a blessing the Holy Spirit will bring to his remembrance can be applied to specific cases, whether they be instances of temptation, doubt, despair, sorrow, joy, or witnessing. By the way, how many Scripture verses do you quote from memory? "I have laid up thy word in my heart, that I might not sin against thee" (Ps. 119:11).

Memorizing takes discipline. Discipline takes control. We cannot afford as Christians to be sluggish but "imitators of those who through faith and patience inherit the promises" (Heb. 6:12). The Lutheran Learning Office supplies our young people with an excellent system of Scripture memorization. As students of the Word of God we must follow the admonition of God's Word: "Do your best to present yourself to God as one who has proved, a workman who has no need to be ashamed, rightly handling the word of truth" (II Tim. 2:15).

Is the Bible in the heart of your home? It is if it is in the center of all the relationships in your home. This includes your family relationship with all of your children, your husband and wife relationship, and your own personal relationship with God.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE ELEVENTH SUNDAY AFTER TRINITY

Epistle: Romans 6:1-23

The Gospel: Matthew 21:28-31

Monday, August 23 OUR CONQUEROR

Read Romans 8:33-39

o, in all these things we are more conquerors through him who loved

What things? Little everyday things may bother us and add to the burden. Yes, these things too. But the battle is taking the measure of the big things, the big fears, and is saying, in the end, What of it? We are not defeated, we are not licked; we are conquerors. Is the matter of condemnation for sin? Is that the major peril? Is it the evil designs against us? These, he is saying, cannot overcome us, for we are conquerors.

How is this conquering done? Who gives the credit? Clearly, we take no credit for ourselves. It is not by our own power or might that the enemy is overcome. It is through Him who loved us. It is not what I have done, but what Christ has done. His sacrificial death, His intercession, His power and strength.

He has had a well-placed confidence, the confidence that belongs to all who put full trust in Christ's redeeming work. Christ, in Thee is our victory. Amen.

+ +

Thursday, August 26 THE WISH TO KNOW

Read Acts 17:15-34

May we know what this new teaching which you present? For you bring some new things to our ears; we wish to know therefore what these things mean."

There is a real longing on the part of people today for the truth that will bring meaning to the soul. There is a wish for wisdom. The so-called wisdom of the world leaves question marks and blank spaces in our day, as it did in the days of antiquity. In Athens there was a statue to the unknown god. Today the statue is to the unhappy lives and tragic messes of the world. These are so often the result of ignorance, lack of the right relationship to God. And when people find that the wisdom of the world is decidedly lacking in wisdom, they turn to other sources for the information they seek. They want to know.

How ready we who have the Word of God are to share it! And we must pray for those who are seeking that they shall find it. And let us remember that God is with each of us in the important work of living. By our words and lives may we be a new learn of Him!

Tuesday, August 24 DOES HE KNOW?

Read Luke 7:36-50

"If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner."

It was with raised eyebrows that Simon the Pharisee might have said this as he viewed the scandalous situation in his own house. Clean Jesus, the prophet, being touched by an unclean woman! Doesn't He know what sort of a woman she is? Why doesn't He draw back at her touch? Surely here is the giveaway. If He were a prophet He would know she was a sinner, and He would treat her as a sinner should be treated. He would send her off.

But Simon was the one who didn't know. Indeed Jesus knew she was a sinner. He knew that she was repentant. He knew that she was giving expression to her love for the understanding, forgiving Christ. He also knew that Simon was criticizing Him, his self-righteous heart not allowing him to see that he himself was a sinner in need of forgiveness. Yes, Jesus knew, as He always does. And where He meets with repentance He says, "Go in peace."

+ +

Friday, August 27 WHO IS JESUS?

Read Matthew 16:13-20

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do men say that the Son of man is?"

Answers vary, and the correct one can be given only by those to whom it has been revealed. Some said He was John the Baptist, or Elijah, or Jeremiah. But Peter said He was "the Christ, the Son of the living God." Some were wrong because they didn't care, or because they depended upon their own power of sight. Peter was right because it was revealed to him by the "Father who is in heaven."

Christ is less than Christ to those who make a sinless approach to Him. He is only a great historical figure, a man who died for his convictions. And that's all. Beyond that He has no meaning to the natural man. He is no Savior, no Lord, no living, glorified Son of God.

To the believer, Jesus is the First and the Last, the Master, the Savior, the Lord of Lords. This revelation is made by the Holy Spirit to all who ask in truth.

Wednesday, August 25 BY GRACE

Read Daniel 9:15-19

"We do not present our supplications before thee on the ground of our righteousness, but on the ground of thy great mercy."

"I admit my error, it is entirely my fault, and now it is up to you. Punish me, and I shall understand; forgive me, and I shall be grateful to you and strive to avoid the same mistake." So might run the words of a person who has sinned against another and has come to confess it. And if he were forgiven, he would know that it was an act of grace on the part of the one who had been sinned against.

It is this graciousness found in God that Daniel brings up in his prayer. His people had sinned against Jehovah. Now he was praying for them. In so doing he was not striding into the presence of a God who had to do his bidding because he had some favors coming. The plea was made on the basis of God's great mercy.

God is full of mercy. We see it in our lives every day. We should be mindful of it always, and be grateful to Him.

+ +

Saturday, August 28 THE HELP OF GOD

Read 1 Samuel 7:5-12

Then Samuel took a stone and set it up between Mizpah and Jeshanah, and called its name Ebenezer, for he said, "Hitherto the Lord has helped us."

Sometimes unbelieving readers of the Bible make fun of the Old Testament stories that speak of God coming to the rescue of His people. They like to make fun of the accounts that show the Israelites getting into trouble with their enemies when they had sinned, and God coming to the rescue when they were repentant. But believing readers know that these historical accounts faithfully tell an abiding truth. If man is in trouble with God, he is in trouble with his fellow men. If he is right with God, he may call upon the help of God to meet his problems. Indeed, he relies fully upon God who is his Helper and without whose power he cannot exist.

Any person who has experienced the help of God knows that it was given when asked for in humility and faith.

Keep us reliant upon Thee, O God, for we need Thy constant help. Amen.

Here and There on the Christian Front

Edited by Raymond M. O.

GOVERNMENT APPROVES ENTRY OF WCC DELEGATES

When the U. S. State Department recommended the entry of eleven churchmen from Communist Czechoslovakia and Hungary to this country to attend the World Council Assembly, it did so in the face of many voices raised emphatically against such approval. In explanation of its recommendation, the Department declared: "Freedom of religion has always been basic to our way of life. Clearly, the spiritual foundation on which this nation rests is too strong to be adversely affected by any pro-Communist activities in which this small group of delegates from Communist-dominated areas might engage.

"The other participants in these gatherings, as well as the American people in general, will be in a position to judge by the conduct of these delegates whether they come here as churchmen or as propagandists of an aggressive and materialistic philosophy fundamentally hostile to religious faith."

The statement also said the experience of visitors from behind the Iron Curtain might lead to a "spiritual strengthening of the Churches of Czechoslovakia and Hungary in the face of the constant and ruthless pressure to which they are subjected," and that contacts with American church leaders might "have a beneficial effect upon these delegates and thus perhaps make them more aware of their true responsibilities to the peoples of the countries from which they come."

200 LUTHERANS TO HAVE PART

More than 200 Lutherans will participate officially in one capacity or another in the Second Assembly of the World Council of Churches on the campus of Northwestern University at Evanston, Illinois, August 15 to 31. Included in the total are at least 83 delegates from 15 countries, a similar number of accredited visitors, a score of consultants, a dozen youth consultants,

several fraternal delegates, and a number of staff members. They will represent over 46 million members of the 36 Lutheran church bodies in 18 countries which are affiliated with the international agency. The Lutherans compose about 28 per cent of the World Council's 168 million Protestant and Orthodox Christians.

Among the Lutheran delegates will be three from the East Zone of Germany: Bishop Niklot Beste of Mecklenburg, Bishop Gottfried Noth of Saxony, and the Rev. Gunter Herden of Gera; three from Communist Czechoslovakia: Bishop General Jan Chabada, Dr. Jan Michalko, and General Inspector Andrejziak; and two from Communist Hungary: Bishop Lajos Veto and Bishop Laszlo Dezser, both of Budapest. The State Department, in admitting these delegates, issued a statement explaining that the Assembly and other church meetings scheduled in this country were felt to be of such importance from a world-wide religious viewpoint that "this government should

permit the attendance of all invited delegates who are admissible under law"

PRESIDING AND REPORTING

Taking a major part in the proceedings of the Evanston Assembly will be Bishop Eivind Berggrav, former Primate of the Church of Norway, who is one of the six presidents of the World Council, and Dr. Franklin Clark Mott, president of the United Lutheran Church in America, who is vice-chairman of the WCC's policy making Central Committee. Bishop Berggrav, Dr. Fry will each preside at plenary sessions of the Assembly.

Among those who will submit reports to the Assembly are Dr. O. H. Erickson, associate general secretary of the World Council and director of the Commission of the Churches on International Affairs. Dr. Nolde is a member of the graduate school of Lutheran Theological Seminary in Philadelphia.

ANNIVERSARY OF SCHISM



RNS Photo

Archbishop Athenagoras of London, Exarch of the Ecumenical Patriarch for Western, Central, and Eastern Europe, officiates at a service in St. Sophia Greek Orthodox Cathedral, Los Angeles marking the 900th anniversary of the schism between the Orthodox and Roman Catholic Churches. He was assisted by Bishop Athenagoras, Greek Orthodox spiritual leader in the western states (extreme right). Archbishop Athenagoras, a co-president of the World Council of Churches, is in this country to attend the Council's Second General Assembly in Evanston, Illinois.

PERTINENT PAMPHLETS

For a number of years the Lutheran Intersynodical Committee on Parish Education has prepared and offered for general distribution a series of four pamphlets. We have dealt with subjects pertinent to the work of Boards of Parish Education. This year the pamphlets are on the general topic

THAT THEY MAY HAVE LIFE

The four pamphlets are titled:

- 'What Is the Answer?' (Source of Life)
- 'Sam the Christian' (Nature of Life)
- 'Jesus, Master! . . . Whom I Serve' (Expression of Life)
- 'In All These Things' (Victory of Life)

These are available at Augsburg Publishing House at the price of \$.90 per 100. Recognition folder is available for presentation to Sunday school teachers. It has the same general theme and \$.40 a dozen or \$3.00 per 100.



Correspondence

A DEEP CONCERN

There is a deep concern in my heart that will not quite be stilled. I hesitate to voice it, because I am certainly as anxious as any, and every word I write judges myself. Furthermore, I write from a distance, which may give the benefit of perspective but lacks the benefit of contact. Nevertheless, my conviction will not be stilled and I write.

I am alarmed at the extent to which Christianity in America is tending to become more and more efficient, streamlined. As I read the church papers, I get an increasing impression that evangelism is thought of in terms of statistics, organizations, even propaganda techniques. Of course the true efficiency of evangelism is measured by souls saved, not by numbers of members, and, of course the most necessary preparation is prayer. Too often, I fear, prayer is relegated to fine print at the bottom of our page of consciousness. I see stewardship measured in terms of dollars, not lives. I see missions measured in terms of membership, not dedication. I see the means we are going to use to bring His Kingdom here on earth, not we as tools He has deigned to use for His purpose. I see Churches merging for the sake of "power" and for the sake of a "clearer witness." Yet we have what the Church needs isn't more power but more God; not more organization but more God; not efficiency but revival. If merger will bring revival, then I am for it. I am so afraid it can become a means of avoiding the issue by appearing to be devoting all our energies to the Kingdom. Perhaps I am wrong, but from this distance that is the impression I get.

Would that our men and women be gripped with a sense of something larger than fellowship, something more than "service," something more fundamental and

individually more revolutionary than the religious emotions which make a camp fire! I would that we might be gripped with the conviction that true revival is not the exaltation of a rally but the depth of the personal commitment to daily obedience, not in the degree of our activity for God but in the degree of our yieldedness to Him and response to His sending forth! When this conviction takes hold of the individuals that comprise the Church, then our "programs" and "crusades" and "emphasis weeks" will begin to serve some purpose.

Another impression from reading *Time* and *Life*, which I suppose are fair barometers of what is holding the public interest: I just don't get the impression that Christ's Church is turning the world where it is, "upside down with its teaching." When the week's "religious news" consists of proxy pilgrimages to Lourdes and the number of dollars Hollywood is spending on "biblical" super-colossals, I can't help asking whether the Church is lifting up a very clear voice in an apostate age. I see plenty of "by might" and plenty of "by power" but so little of "by My Spirit" (Zech. 4:6)

Frankly, I don't know *what* the answer is, but I feel somehow it won't be found by study commissions but in the prayer closets of the individual believers. If we are truly serious, we who bear the name of Christ, about the role of our Church in the world, isn't the most necessary step right now a heart-searching examination on the part of each one, old and young, clergy and lay, saved and unsaved alike, as to our personal relationship to God? Just how serious are we—you and I—about the implications of taking Christ not only as our Redeemer for our many sins, but as the Lord and Master of our daily life? Is there, really, any other way by which the Church can become the Power of God in a broken world? The times of the greatness of the Church have begun, not with programs but in repentance. And that can start nowhere but in the quietness of your broken heart and mine.

ANNA GULICK
Hamamatsu Shi, Japan

TOWARDS BETTER RELIGIOUS POETRY

► For years I have noted the poems that have appeared from current writers in the religious papers. What I have seen has always made me wish to work toward improving what is being done. Poetry is more than rime and orthodox piety, though we can appreciate the latter.

Therefore, I would invite correspondence from persons throughout the Church who would be interested in getting critical help through a work that is partially critical and partially anthology. I can make no promises as to when, and where, such a work will be published. I can only say that I am willing to undertake it, if there is enough interest to merit such a dual type of work to be compiled, analyzed, and evaluated. Those who submit items, by all means submit your very best; also, limit yourself. Be willing also to receive criticism favorable or unfavorable with a view to benefitting thereby. My object is to help and encourage.

This service is free to those who wish to use it. I suggest though, as I look at my own purse, that each correspondent enclose self-addressed envelope, and that postage be included for return of manuscripts which are to be returned.

(THE REV.) OLIVER EVERETTE
1050 1st Avenue, M.R. No. 2
Sweet Home, Oregon

Within the E.L.C.

NEW AREA SECRETARY FOR
JEWISH WORK

DISTRICTS

Eastern

Glenwood City, Wis. Our Saviour's Church, parish of the Rev. E. S. Skaar, celebrated its 65th anniversary June 27. Guest speakers were: Dr. J. W. Ylvisaker, Decorah, Iowa; the Rev. Frederick Dahl, Baldwin, Wis., a son of the congregation; and the Rev. R. L. Anderson, Cameron, Wis.

Clam Falls, Wis. In this parish, consisting of Clam Falls and Zion churches, at present without a pastor, the Rev. T. W. Tysdal, ELC evangelist, conducted a series of special services June 27 to July 1.

Valders, Wis. The Ladies Aid of Valders Church, parish of the Rev. A. B. Holland, has given the following memorials in honor of two recently deceased members: an electric sound system in the church in memory of Mrs. Anton Berge, and an altar Bible for the kindergarten room and a record player in memory of Mrs. Thomas Larson.

Chicago, Ill. Edison Park Church, parish of the Rev. A. G. Nasby, is building a new parish house. It is to be dedicated Sept. 12, the speaker to be Dr. E. S. Hjortland, pastor of Central Lutheran Church, Minneapolis.

Iola, Wis. Our Saviour's Church, parish of the Rev. E. W. Quam, observed its fiftieth anniversary July 25. In connection with the anniversary

services a remodeled and enlarged church organ, new chancel furnishings, and new pews were dedicated by the Rev. Chr. S. Thompson, who served the parish 1914-19 and now is visitation pastor of First Lutheran Church, Eau Claire, Wis.

Mt. Horeb, Wis. Perry Church, parish of the Rev. J. Obert Jorgenson, celebrated its centenary June 19-20. The main festival service was held Sunday forenoon, June 20, Dr. Martin Anderson, president of the Eastern District, preaching the sermon. In the afternoon messages were given by three former pastors of the parish: Pastors J. H. Myrwang and I. A. Lavik and Dr. J. R. Lavik. At a confirmands' reunion the preceding day five sons of the congregation were the speakers: Pastors Kermit Grundahl, Albert Grender, Isaac Paulson, and Maynard Midthun, and Attorney Ole Stolen.

La Crosse, Wis. Olivet Church, which since 1950 has been a part of the same parish as First Ev. Luth. Church of Onalaska, served by the Rev. Maynard V. Midthun, is now a parish by itself. Its pastor is the Rev. Harry S. Babington.

Southern Minnesota

Albert Lea, Minn. First Lutheran Church installed July 4 its new minister of music: Frank Pooler, a graduate of St. Olaf College, until lately



The Rev. L. W. Halvorson, Blair, Wis., accepted a call issued by the National Lutheran Council's Division of American Missions to become area secretary (New York and Philadelphia) of the Christian Approach to the Jewish People, a department of the Council division names will begin his new work by Sept. 1. His office address will be 50 Madison, New York, N. Y., his home, at least temporarily, will be Teaneck, N. J. Pastors Halvorson has been a committee member of the Department for the Christian Approach to the Jewish People and the president of the Zion Society for Israel.

chairman of the department of the Shimer College, Mt. Carroll, Minn.

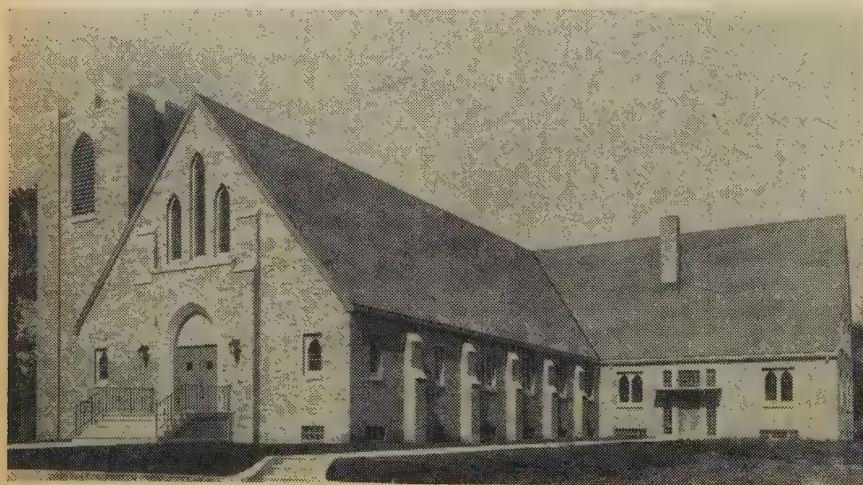
Madison, Minn. Rural Minnesota Valley Church, parish of the Rev. B. Raun, celebrated its 75th anniversary July 11. Guest speaker was O. G. Malmin, editor of *Lutheran Herald*. Speakers at a confirmation union were Pastors I. G. Hastad and E. E. Hoff.

Adams, Minn. At the 95th anniversary observance of Little Cedar Church, parish of the Rev. M. L. Witte, which took place June 6, four of its former pastors (C. B. Runsvold, O. C. Bratland, Alfred Breivik, and Luther Berg) and three of its sons now in the ministry (Orin Thompson, Evans, and Frederick Bolton) were speakers.

Northern Minnesota

Duluth, Minn. Zion Church, parish of the Rev. O. M. Grimsby, held

NEW FANE DEDICATED IN WESTERN MINNESOTA CITY



The new church edifice of First Lutheran Church, Pipestone, Minn., parish of the Rev. Lawrence A. Wogen, was dedicated Sunday afternoon, June 27, by Dr. E. C. Reinertson, president of the Southern Minnesota District. The new church seats 575 in its nave. Its educational wing contains thirteen classrooms, a social hall (83x38 ft.), and other facilities.

June 27 the last of a series of dedication services following the completion of its new church edifice, the occasion being the dedication of seventeen art glass windows given by parishioners in memory of departed relatives. The symbols in the windows represent events in the life of Christ, the Pentecost window being given by the various parish organizations in honor of Pastor and Mrs. Grimsby.

Rothsay, Minn. Our Saviour's church held Sunday afternoon July 1, a surprise party for the Rev. and Mrs. O. B. Nilsen, presenting them a purse of money. A talk was given by the Rev. J. B. Jerstad, Pelican Rapids, Minn.

South Central

Houston, Texas. A new Home Mission church is being established in this city; its pastor will be the Rev. Otto Hesla.

Lake Ingham, Iowa. Earlier in the summer a combination ALC-ELC joint Bible camp was held here, 142 young people being present. Instructors were Dr. Siefkes, president of the ALC Iowa District, and President Sidney Rand of Waldorf College, Forest City.

Fort Worth, Texas. Trinity Church, parish of the Rev. John Groettum, transferred for the last time in its old church June 27. After the service, ground was broken on the site of the new church to be erected.

North Dakota

Hunter, N. Dak. First Lutheran church of Hunter, which formerly was a part of the Clifford-Galesburg parish, received its first resident pastor July 11, when the Rev. Walter Kieninger, recently ordained, was installed pastor there by the Rev. H. V. Andresen, president of the Fargo Circuit. With the Hunter church as the working base, work will presently be extended also in Gardner, a town to the northeast of Hunter.

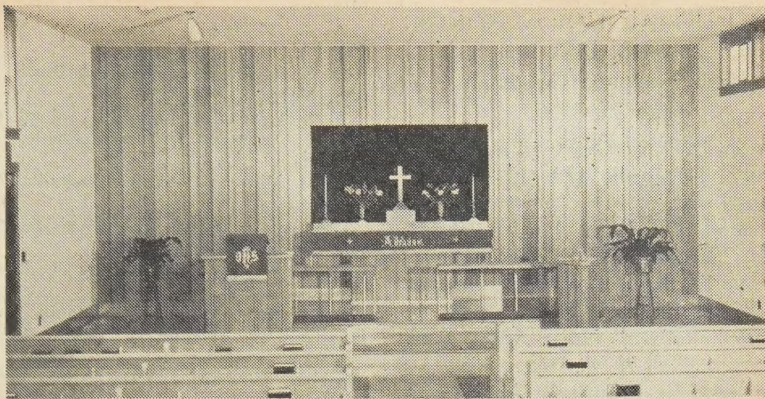
Hillsboro, N. Dak. St. Olaf Church, parish of the Rev. C. F. Savereide, celebrated its 75th anniversary June 20.

Minnetonka, N. Dak. Sundahl congregation, parish of the Rev. Ralph Johnson, had lately its new church dedicated.

California

Shadow Vista, Calif. A new church, dedicated Faith, has been organized in

NLC CHURCH IN "THE ATOMIC CITY"



Pictured herewith is the interior of Bethlehem Lutheran Church (ULCA), the only National Lutheran Council church in Los Alamos, New Mexico, the famous "Atomic City," which now has a population approaching 13,000. This church, built by a congregation only three years old, was dedicated June 6 this year. The membership is made up of former members of most of the Lutheran church bodies of the country. Conditions for church work in this city, depending solely upon the continuation of government laboratories, are unique in as much as all property belongs to the government, and a county ordinance prohibits door-to-door solicitations of all kinds. As this makes locating of Lutherans moving to Los Alamos difficult, pastors of National Lutheran Council churches are urged to send notification of incoming Lutherans to the pastor of Bethlehem Church: the Rev. Dale L. Knudsen, P. O. Box 342, Los Alamos, New Mexico.

this city; it forms a parish together with Bethlehem Church in Auburn. This parish is served by the Rev. A. J. Towe.

Garden Grove, Calif. A new congregation in this city will be organized during the coming fall. The Home Mission Board has called the Rev. J. E. Rommereim of Walnut Grove, Minn., to be in charge of this work.

TORNADO AT LUTHERDALE CAMP

A tornado like storm struck Lutherdale Camp, a youth camp located near Elkhorn, Wis., late in June, tearing off the roof of the administration building and the roof and the south wall of the dining hall, causing damage estimated in excess of \$15,000. In the camp were 157 early-teen-age children and 20 staff members. Eye witnesses feel that it was nothing short of God's gracious providence which prevented injuries and fatalities. Young people of the circuits which own the camp have resolutely set to work repairing damages.

OBITUARIES

The Rev. G. O. Wigdahl

The Rev. George O. Wigdahl, who since his retirement from the parish ministry in 1921 has lived in Watertown, S. Dak., died July 6, in his 89th year. Funeral services took place in Grace Church in Watertown July 10, Dr. L. A. Pierson and the Rev. Edw. Erickson speaking. A son of the deceased, the Rev. Arthur O. Wigdahl, and a nephew, the Rev. Oliver Wig-

dahl, spoke on behalf of the family. Pastor Wigdahl was born March 9, 1865, at Hegstad, Rogaland, Norway. Immigrated in 1880. Was graduated



from Augsburg Seminary in 1904. Served parishes at Ruthven, Iowa, and Colton, S. Dak. His first wife, nee Alma Johnson, died in 1924. In 1927 he married Mrs. Hilda Hanson Bjork, who died in 1952. He is survived by two sons and three daughters.

Mrs. O. J. Norby

Mrs. (Clara Gilbertson) O. J. Norby, who was the first Sunday school superintendent of Trinity Church, Wana-mino, Minn., after its organization, died July 3, 78 years of age. Funeral services were held at Garretson, S. Dak., July 6, her son-in-law, the Rev. E. W. Rossing, officiating. Burial took place at Bagley, Minn. Mrs. Norby was born May 29, 1876, at Black River Falls, Wis. In 1906 she married O. J. Norby. She is survived by three daughters. A brother was the late Prof. G. H. Gilbertson, Augustana College, Sioux Falls, S. Dak.

ANNOUNCEMENTS

THE CHORAL UNION SONGS FOR 1955

San Francisco Concert
June 26, 1955

1. Praise, O Praise Our God and King. Wolff. Concordia HA 2009 (With Band)
2. O Send Thy Light Forth. Balakireff. J. Fischer and Brother 4163
3. Break Forth, O Beauteous Heavenly Light. Bach. Augsburg 1044
4. Make a Joyful Noise Unto God. Glarum. Hall & McCreary 1682
5. Let Song Be Beautiful. Kranz-Overby. Kjos 5151
6. The Cradle. Arranged by Paul Christiansen. Augsburg 1091
7. Praise to the Lord. Arranged by F. Melius Christiansen. Augsburg 76 (With Band)

South Dakota District WMF will conduct a workers' conference Aug. 25-27 at Augustana College, Sioux Falls, S. Dak. Speakers: the Rev. O. H. Hove, Miss Alice Sanne, and Mrs. Oliver Bergeland.

For Sale: A church building, an oak pulpit, an altar with altar piece. Contact George H. Olson, Franklin, Minn.

Coeur d'Alene Homes, Coeur d'Alene, Idaho, will conduct its annual fall festival Aug. 22.

Bethesda Homes, Beresford, S. Dak., will hold its annual fall festival Aug. 29.

For Sale: Two Gothic style stained glass windows (9' 16"x41 1/2", including ventilators, 15"x38") with emblems. Also one rectangular-shaped stained glass window (5' 7"x36"). First Lutheran Church, Colton, S. Dak.

CHANGES OF ADDRESS FOR PASTORS

I. J. Alvstad, Story City, Iowa. (7-4-54)
A. H. Amundson, Box 462, Kalispell, Mont. (7-1-54)

B. T. Gabrielsen, 172 W. 12th Ave., Eugene, Ore. (7-1-54)

Stewart Govig, Grand Marais, Minn. (7-1-54)

L. W. Halvorson, 194 Johnson Ave., Teaneck, N. J. (8-1-54)

O. E. Hesla, 1322 Rigley Dr., Houston, Texas. (11-1-54)

Cameron P. Hoff, 1352 Hill St., Santa Monica, Calif. (6-1-54)

C. B. Ingebrigtsen, Westbrook, Minn. (Emeritus)

Joseph Johnson, 806 Third Ave. W., Kalispell, Mont. (9-1-54)

Robert W. Larsen, 5554 Bruner St., Hinsdale, Illinois. (7-20-54)

J. L. Moilien, 1375 N. Hawthorne, Tacoma 66, Washington (6-29-54)

J. O. Mundahl, Luverne, Minn.

J. A. E. Naess, 2236 Merton Ave., Eagle Rock, Calif. (Emeritus)

Jersing Thompson, YMCA, Minneapolis, Minnesota.

A. P. Tidemann, Cooperstown, N. Dak. (9-1-54)

O. R. A. Tollefson, Wenonah Beach, Richville, Minnesota. (8-1-54)

A. S. Walters, Jr., Chaplains' School, Naval Schools Command, Newport, Rhode Island. (7-8-54)

C. M. Weswig, Route 1, Richville, Minn. (Emeritus)

Orion A. Anderson, 2015 Nash St., Sioux City 20, Iowa (8-22-54).

O. O. Bjorgan, 418 N. Spring St., Luverne, Minn. (7-22-54).

Ray Farness, Military Sea Transp. Service, Nor. Pac. Sub Area, Pier 27, Seattle 4, Wash. (7-15-54).

Carroll Hinderlie, 2105 Irving Ave. S., Minneapolis, Minn. (8-15-54).

J. A. Nestingen, 413 Sixth St. S. E., Jamestown, N. Dak. (9-27-54).

Duane A. Olson, c/o Mission Americaine, Ft. Dauphin, Madagascar.

Kelmer N. Roe, 514 - 120 St. S., Tacoma, Washington (7-22-54).

O. G. Salvesson, Hills, Minn. (9-1-54).
S. O. Sorlien, Lake Crystal, Minn. (8-24-54).
Alfred O. Storvick, 4625 N. Woodruff Ave., Lakewood 8, Calif. (7-17-54).
S. L. Tallakson, Boyceville, Wis. (4-1-54).
Vernon T. Tweed, Sinai, S. Dak. (9-1-54).
Ivan H. Vallem, West Union, Ia. (7-15-54).
Richard D. Vangerud, 02270285, 7867 Depot 6P, APO 216, c/o P. M., New York.

Newly Ordained

John G. Helgeson, Irene, S. Dak. (7-7-54)
Lyle J. Ingelbret, Lawler, Ia. (7-14-54).
Percy L. Kvitne, Paullina, Ia. (6-4-54).
Peter N. Tengesdal, Williston, N. D. (7-20-54).

Transfers to the ELC

Walter Kallestad, Lakefield, Minn., from ULC (6-9-54).
Karl Lipping, 722 S. Van Ness St., San Francisco 10, Calif., from Estonian Church (7-26-54).
John W. Spann, Salinas, Calif., from ULC (7-1-54).

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)



FOR SALE

Farms

For sale—320-acre farm with 250 acres under cultivation. 6 room house and other farm bldgs., all in good condition. Abundance of good water with pressure system. Elec.; 2 mi. from school and Lutheran church; located on good gravel road. Price, \$10,500; \$6,000 down with reasonable terms. Peace River Country, Alberta, Canada. 374-1A

320-acre farm with 140 acres under cultivation; rest can be cultivated. Good 4 room house; full line of farm buildings. Good supply of water. Near school, post office, store, and Lutheran church. Will also sell complete line of farm machinery. Peace River Country, Alberta, Canada. 374-2A

213-acre farm for sale in Winneshiek County, Iowa. Modern home with oil furnace, hot and soft water, complete set of good bldgs., 1 1/2 mi. to Lutheran church. 10 mi. to Luther College at Decorah. 175 acres crop land, soil in top production. 374-3A

115-acre dairy farm in NE Winneshiek County, Iowa, for sale. 65 acres under cultivation; balance pasture. 8 mi. from town and 3 mi. from Lutheran church. Bus service to high school. Good buildings, silo, and modern home. Possession in January. Owner selling due to poor health. 374-4A

For sale—160 acre farm in Beltrami County, Minnesota. Level land, 125 acres open, fenced and cross-fenced. Mostly new buildings, modern barn with water; REA, phone; cream, school bus and mail routes; 4 mi. to ELC

church; 8 mi. to town; on highway. 374-4B

160-acre farm for sale in highly developed community in Clearwater County, north Minn. Black soil, close to growing village, good roads, high school, churches. Price per acre. 374-4C

For sale—two or three small plots of land suitable for inexpensive country living, 12 mi. NE of Detroit Lakes, Minn. Access to popular for fishing and boating. Near Lutheran church. Elec. and phone available. Also available—scenic cottage sites directly on sloping lakeshore. 374-4D

For sale—80-acre farm in Freeborn County, Minn., 50 acres under plow. Good buildings. REA, 3 1/2 mi. to Lutheran church, 2 mi. school, good roads. Will sell all machinery. 374-4E

160-acre improved farm for sale in Goodhue County, Minnesota. Level land. Price \$24,000. Requires \$7,500 down. 374-4F

80-acre farm for sale. Fine location. Goodhue County, Minn. Modern house. Price \$13,000, terms. 374-4G

150-acre farm in Goodhue County, 75 acres tillable, level land. Timber. Good house, Price \$13,000. 374-4H

For sale—7-acre farm in fine location. Goodhue County, Minnesota. Good house, other buildings. Price \$4,000. 374-4I

15-acre farm for sale in Goodhue County, Minn. Large house in need of repair; good chicken house and other buildings. tillable level land. Price \$4,800. 374-4J

75-acre improved farm, on tarred road, town in Goodhue County, Minnesota. B

500.
Small 75-acre farm for sale in Hubbard County, Minnesota; 1/2 mile from county seat. Could sell only house and 40 acres if preferred. Write for further information. 374-15A
For sale—160-acre farm in central Minn. and 6 room house, good barn and other buildings. No waste land; perfect lying farm. 1 mi. from town and Lutheran church. Price, \$65.00 per acre. 374-16A
100-acre farm in Lincoln County, Minn., sale to close estate. Buildings in good condition. REA; school bus route; 2 1/2 mi. from Lutheran church; 1 1/2 mi. off highway. Automatic oil furnace. 40 acres pasture, balance woods, good drainage. Evergreen grove and trees. 374-17A
For sale or rent—160-acre farm 8 miles from county seat town in southeastern Minnesota. On highway. 374-18A
40-acre good stock farm for sale in Todd County, Minn. 36x70 barn, silo, 7 room modern home; milk and mail route by door. 1 mile from tar road. Near two Lutheran churches. 374-19A
For sale—240-acre farm in Yellow Medicine County, Minnesota. Black loam soil. Excellent farming community, fair buildings; REA; 1/2 mi. to tar road and Lutheran church. School and cream truck routes. 374-20A
60-acre farm for sale in Yellow Medicine County, Minnesota. 115 acres in field, balance river pasture. Good soil, fair buildings; phone. School bus and cream truck routes. Price, \$140.00 per acre. 374-21A
60 acres for sale in Red River Valley, North Dakota. All tillable; can be purchased in lots of 320 or 160 acres, with or without buildings. Near good schools, and Lutheran church. Price, \$100 per acre; terms available. 374-22A
60 acres for sale in southeastern Minnesota, Mower County. All in cultivation except for 10 acres. All fenced. No buildings.

Price, \$75 per acre for 80-120 acres unimproved; \$80 per acre for 240-400 acres improved. 374-23A
Two quarters of land for sale or rent, third quarter optional for rent in Roberts County, South Dakota. Good buildings, electricity, mail route, gravel road to house. 374-24A
400-acre farm for sale in Roberts County, South Dakota. 3 mi. from town with high school and ELC church. On good county road, and highway. REA and good water supply. Irrigation possibilities. Reasonably priced at \$37.50 per acre. 374-25A
155-acre farm and timber land, 40 acres cleared, about an acre of apple and cherry trees, for sale in Whatcom County, northwest Washington. Modern house, full hay barn, small chicken house. Electricity. 3 mi. to Lutheran church. 374-26A

Homes

Upstairs of private home for rent in South Minneapolis. Light housekeeping facilities, near bus line. 374-27B
Small, four-room house for sale in block adjacent to college and ELC church. House has 2 bedrooms, living room, kitchen, bath. Also large storeroom not plastered, and basement. Sioux Falls, South Dakota. 374-28B
Two furnished light housekeeping rooms for 2 working girls or middle aged lady for rent near University, St. Paul campus. September 1. 374-29B

Businesses

Drugstore for sale in eastern North Dakota. Would sell stock and rent building. All lines of business. Buyer must be a pharmacist. Lutheran community. 374-30C
Fine modern brick hotel, ideal layout for two semi-retired people. Only hotel in town. Price, \$19,000. Goodhue County, Minnesota. 374-31C

Shoe repair store, building 18x26 ft., with living quarters upstairs. Large lot with storage shed in rear. Two good sewing machines and full line of repair tools. Freeborn County, Minnesota. 374-32C

WANTED TO BUY

Stock farm in western Minnesota or eastern North Dakota in Lutheran community. State full price, taxes, buildings, and condition of land. 374-33A
Wanted to trade or will buy outright—40-acre southern Wisconsin tobacco and dairy farm with good buildings, all open land; for large tillable acreage in eastern South Dakota. 374-34A

POSITIONS WANTED

Widow, middle-aged, Lutheran wishes care of semi-invalid in Christian home in Minneapolis. 374-35D
Clerical work wanted by middle-aged lady, or bindery work in printing office. Have had 6 years of office training, no typing. Prefer Minneapolis or St. Paul. 374-36E
Middle-aged, married teacher would like position in second, third, or fourth grades. Holds Life Certificate. 374-37D
Middle-aged Lutheran widow wishes position in dealing with the public. 10 years of experience in survey work. 374-38D
St. Olaf graduate in vocal music desires position in high school after release from army, November 6. 374-39E
Teacher-counselor desires position in junior or senior high school in Oregon, Washington, or California town with Lutheran church. Guidance, band, social studies, or combination. 8 years experience, B.A. and M.E. degrees. 374-40E
College graduate desires position in counseling and guidance. Age 22. Have B.A. degree in psychology, sociology, and economics. Would like experience for graduate work. 374-41E
Organist position wanted in Twin City church by senior at Luther Seminary beginning Sept. Studied at St. Olaf college. Experience: 6 years, including 2 years pipe organ and choir in Minneapolis church. 374-42E
Young man wants position as hospital administrator or business manager. Four years' experience. Studied at church college. 374-43E

HELP WANTED

Housekeeper in good health, patient and understanding with children, wanted in Minneapolis home. Mother teaches. Three children, two of school age. To live in, become part of the family. 374-44F
Reliable housekeeper wanted on farm with 5 adults. Good wages. Northeastern Iowa. 374-45F
Two custodians needed at Lutheran hospital in Iowa. Salary plus board and room. Single man, between age of 50 and 60, preferred. 374-46G
Man wanted to manage fine retail meat market in Montana. Excellent opportunity. Good wages and working conditions, with possibility to take over in near future. 374-47G
Young, aggressive pharmacist, licensed to practice in State of Washington, wanted to work for high class, two-pharmacist drugstore in medium sized Pacific Coast city. Good pay and working conditions. Several Lutheran churches. Good schools. 374-48G

Do you mothers and fathers, sisters and brothers, and, perhaps, neighborhood friends wonder whether your boy or girl, man or woman, way out here in California, down in Texas, up in Washington, or even in Minnesota is attending a Lutheran church? By simply filling out this coupon and sending it in, perhaps a family will be saved for the Church.

I KNOW SOMEONE WHO
SHOULD BE IN A LUTHERAN CHURCH

Name _____
(ADDRESS) _____
(CITY) _____ (STATE) _____
I would like to know if they are attending a Lutheran church in this area.
You may mention my name: (yes)..... (no).....

Signed:

Name _____

Address _____

Send to—Placement Service of the ELC
422 South Fifth Street
Minneapolis 15, Minnesota

A half-century of study and experience in Christian teaching qualifies Dr. Hegland to speak forcibly of Christianity's role in education today.

Contrary to common belief, neither education nor Christianity needs compromise if the two are to work hand-in-hand. The goals of the two are the same, as ably shown by Dr. Hegland in his newest book, "Christianity in Education."

For the reader as a Christian this book presents the responsibilities and opportunities for an emphasis of Christianity in all subject fields. For the reader as an educator, it reveals the contributions Christianity can make towards a fuller realization of education's goals.

Beyond claiming a harmony of the two, the author gives practical ways for the teacher to relate Christian thought and life to definite subjects—classical culture, history, philosophy, psychology, literature, languages, natural sciences, social studies, music, art, home-making, health, religion. With this as an impetus, the teacher will be able to expand the application of Christianity to whatever extent seems desirable in the particular situation.



This book is a timely guide and a challenge to the teacher, the student of education, and also to the general laity whose attitudes are a strong force in the development of any ideal.

Christianity in Education

by DR. MARTIN HEGLAND, Professor Emeritus, Department of Religion, St. Olaf College, Northfield, Minn.

Please send me copies of CHRISTIANITY
IN EDUCATION @ \$1.75.

Name _____

Address _____

I enclose ☐ C.O.D. ☐ Charge

\$1.75

Code 14-94

Augsburg Publishing House

Minneapolis 15, Minnesota